Pam
Missy Policy

[Fahs, C. H.]

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THE WORLD THAT CONFRONTS US

Famine (or near-famine: "sub-subsistence") conditions. China; Japan; India; Central, Southern and Eastern Europe; Eastern Africa; many parts of Latin America

Depression areas as to health conditions. Practically all Asia, the Island World, Africa, much of Latin America, Europe, the tropical areas generally -- with special recognition of the prevalence of malaria, tuberculosis, etc.

Agricultural primitiveness with consequent meagre output and low standard of living. Most of Asia, Africa, Latin America and the Island World; much of Europe and parts of U.S.A.

Overpopulation, increasing and with no prospect of controls, neutralizing gains from improved agriculture. India, Java, China, certain areas of Africa, Puerto Rico, Barbados, etc. etc.

(Note: the two preceding factors really constitute one interlocking problem.)

Depression areas as to educational facilities, standards and conditions, including mass illiteracy. Practically all of Asia (except Japan), much of the Island World, Africa, much of Latin America, and parts of Europe (because of both pre-war low standards and post-war educational breakdown.)

Constantly increasing secularism, the trend toward trying to solve all problems without religious reference or sanctions. Universally present.

Political lag and immaturity. Most of the colonial areas of the world, China, Korea, U.S.S.R., etc. etc.

Exploitation of backward groups. Portuguese East Africa, Angola, mines and farms of South Africa and measurably in certain other sections of colonial Africa, India (Untouchables), Indian groups of Latin America -- not always by whites, cf. India, Liberia, Ethiopia.

Political dictatorships. Spain, Portugal, Latin America in general, U.S.S.R.

Nationalism. Unimaginative and selfish insistence on an immediate preferred position for one's nation and fellow-countrymen, regardless of effect on other nations, or long-range effects on one's own nation. In varying degrees practically everywhere.

Lack of a common world ethos, no commonly accepted greatest common ethical denominator, or common ethical frame of reference, either individual or national.

Racial (or racial-political) tensions. Palestine (Jews, Arabs and British); South Africa (Whites-East Indians; Whites-Bantus); U.S.A. (Whites, Negroes, Japanese, and Christians-Jews).

Homelessness (due to war). Millions of people physically uprooted in Japan, Korea, China, the Philippines, Malaya, Indonesia, Burma, much of continental Europe, (including Western Russia), Great Britain, and of spiritually uprooted people in the United States.

Revolutions or near revolutions. India, Indonesia, China, Latin America, Iran, Palestine, etc.

Mass fear, cynicism, and/or desperation and despair. The incidence of this condition varies, the worst spots being where war's destruction has included the basic social and economic order of an area as well as many of the lesser facilities for living.

Reciprocal over-arching present fears and prospective challenges. On one side, fear of Russia's thrust eastward and southward in Asia, westward and southward in Europe, with infiltrating processes reaching out to the rest of the world and with the possibility that practically all the people of Eurasia may come to be under Sovietized regimes; and on the other, fear of Anglo-American domination (largely economic in the case of the U.S.A.; but cf. U.S.A. proposed trusteeship agreement for the Pacific Islands) both vis-a-vis the U.S.S.R. and vis-a-vis Latin America.

Power Politics, including even distortion and misrepresentation as habitual public policy, rather than a search for social, economic and political justice. South Africa in relation to Southwest Africa, the controversies over Trieste, Italian colonies, and the Dardanelles, the strategic position of the U.S.A. in the Pacific, the U.S.S.R. in Dairen and Port Arthur, etc. etc.

Acute Religious Tensions. India (Hindu-Moslem); Southeastern Europe (Roman Catholic-Eastern Orthodox Churches); Canada (Roman-Protestant); parts of Latin America (Roman-Protestant); U.S.A. (Roman-Protestant and Christian-Jewish); Near East (Moslem-Christian).

Inflexible rigidity in religious organizations and formulae. Within the Christian groups: All Europe, North and South America, and in Asia and Africa where Christianity has taken root. Among non-Christian religions: Wherever Islam, Hinduism, Buddhism, or Shintoism is supreme, or where the pagan cults of Animism reign unchallenged.

Limited or little religious liberty. Portugal and Portuguese African colonies; Southern, Central and Eastern Europe, Near East (except North Africa).

Divisive Sectarianism among Protestant Christians. U.S.A., South Africa, and other mission fields. While there is a trend toward reunion among the older and more established groups, the processes of fission continue among the newer groups and also within established groups because of resistance to reuniting trends.

Failure in Christian churches to "maintain the spiritual glow," Tends to be true of "second generation Christians" everywhere. Intellectual and ethical comprehension of Christianity seems to dull the edge of emotional enthusiasm and spiritual contagion, so that "better-informed" Christians with more sensitive ethical insights are often less effective in evangelism.

Failure to recognize the value of women's contribution to the life and work of the church

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